HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

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ANTI-SLAVERY.

Father Ward's Letter to Professor Stuart.

The following letter was written to professor Stuart, on his letter to Dr. Fisk, in which he teaches, that the *bible* sanctions slavery, and which he allowed him to publish, if he "thought it would be of any service." It was written without the least idea of ever having it published. But some worthy and devoted ministers, who have seen it, expressed a wish that it might be given to the public.

Some may think it severe. I am totally opposed to all harshness and undue severity. But the honor of God and of the bible, is infinitely more important than the honor of any man. And when men of high standing in the church, and extensive influence, attempt to support from the bible a system of flagrant injustice and wickedness, it seems to be proper to "rebuke them sharply, that they may be sound in the faith; not giving heed to Jewish fables, and *commandments of men*, that turn from the truth." There is at this day a sad giving "heed to the commandments of men" which support slavery, and which leads many professors and ministers to regard the laws of man as more binding than the laws of God, and to support a system whose laws forbid men to learn, or to be taught, to read *God's laws*, and his blessed word.—*Essex North Register.*

REVEREND SIR,

It is with reluctance that I take my pen to address you. And perhaps you may think it unbecoming in an obscure minister to address one so high in official standing, and especially to call in question his expositions of the sacred oracles, and his assumed positions. But when a person promulgates sentiments, and gives them to the public, they are public property, and every one has a right to animadvert upon them.

I recently met with your letter to Dr. Fisk, in which you make the bible, and the God of the bible, sanction the awful sin of slavery, and which I read with surprise and grief. And as I am fully persuaded you have greatly "reproached your Maker," I feel constrained to "speak on God's behalf," and vindicate his glorious name and blessed book from the foul reproach of sanctioning that system, which withholds the bible from immortal beings, and degrades them to the condition of beasts of burden, and mere property. For your letter will be quoted by slaveholders, and the supporters of slavery, as authority to prove, that the bible, which condemns all kinds of injustice and oppression, does nevertheless sanction American slavery with all its abominations. And of what "service" did you think its publication would be, except to serve the cause of slavery? Could you think it would be "doing *God* service?" If any have in a very small degree that spirit which led Elijah to say, "I have been very jealous for the Lord God of Hosts," it seems as though they must be deeply affected to see ministers and theological professors, bringing his sacred good old book to authorize the making "merchandize of the souls of men," and that they must feel something of the indignation which Christ expressed, when the ancient ministers of the sanctuary "made his house a house of merchandise." But which is the worst, to make the material temple "a house of merchandise, by selling sacrifices in it, or to make merchandise of God's spiritual temple, and to attempt to justify, by his own authority, the selling of those "for whom Christ died," and even those who "are the temple of the Holy Ghost?"

But you admit that "the theory of slavery is not in itself right," and is contrary to the commands, Matt. 22:39, and 7:12, and yet say it is not *malum in se*, (an evil in itself.) Do you mean that it is not *morally right*, nor *morally wrong?* But "the *abuse* of it," you say, "is the essential and fundamental wrong." This has always been the plea of rum-makers, rum-venders and rum-drinkers, and their apologists, the opposers of thorough temperance movements. But I should like to know what that slavery is, the *abuse* of which is only a sin. And what is that christianity which will destroy what it sanctions? For you say, "Paul knew well that christianity would ultimately destroy slavery." It is, according to modern divines and theological professors, supported by the example of patriarchs and primitive christians, and the authority of Christ and his apostles, and of God himself, and yet christianity will destroy it. Christianity must certainly have a wonderful power to *destroy* what is *supported* by its own authority. Perhaps you will allege, that it only sanctions *slavery*, but not the *abuse* of it. You however say it will destroy slavery itself. And therefore it will *destroy* what it *sanctions and supports.* And you say "slaves were property in Greece and Rome. The power of the master over the slave was, for a long time, that of *life and death.* Horrible cruelties at length mitigated it. In the apostle's day, it was at least, as great as among us." And yet this is the very slavery which you suppose the apostle sanctioned! The holy apostle and the Holy Ghost sanctioning a system of injustice and cruelty!

As well might you prove that he sanctioned Nero's tyranny and cruelty. "The manner in which the duty of servants or slaves is inculcated," says Dr. Wayland, "affords no ground for the assertion that it authorizes one man to hold another in bondage, any more than the command to honor the king, when that king was Nero, authorized the tyranny of the emperor." But perhaps you agree with Dr. Fisk and his Methodist brethren in their "Counter Appeal," that 'Chistianity sustained the fabric (of Nero's despotism,)' 'it forbade the attempt at revolution.'

Does your letter however contain any *proof* to sustain your assertions? Or do they rest on mere assumptions? You take it for granted, that servants, 1 Tim. 6:1, must mean *slaves*. For, if Paul included *hired* servants, then your foundation entirely fails. And now what proof have you adduced, that he did not include them? None. And, to sustain yourself, you must prove, either that there were no *hired* servants, or else that *doulos always* means a *slave;* both of which may be abundantly *disproved*. Paul says, "The heir, as long as he is a child, differeth nothing from a servant, (doulou,) though he be lord of all." You will not, I presume, contend that the child "though *heir* and *lord of all*, differeth nothing "from a *bond servant* or *slave*, and is held by his father as mere *property*. Paul calls himself the servant of Jesus Christ. Did he mean to teach that he was the *slave* of Jesus Christ, and that Jesus Christ was a *slave holder?* Those whom he "makes free are free indeed."—Christians are called (douloi) servants of God, more than twenty times in the New Testament. And Paul styles himself and other ministers, the servants of christians. 1 Cor. 9:19. 2 Cor. 4:5. Did he mean their *slaves?* And he commanded them not to be the servants of men. You will not surely say he meant *slaves*, as it would overthrow your scheme, because it would make him *forbid* them to be *slaves*. "Whosoever will be chief among you, let him be your servant, (doulos) *slave!*

But you will probably say, that *yoke* means the *yoke of slavery*, But how do you know? It does not mean so in any other place in the New Testament. And it would be rather singular logic to say, *therefore* it *must* mean so here. "Take my *yoke* upon you, for my *yoke is easy*." This is a *voluntary* and *easy* service, *'taken' voluntarily.*—The ritual service, which is called a yoke, was voluntary. Acts 15:10. Gal. 5:1. See 2 Cor. 6:14. Phil. 4:3. Though Paul has given directions to different members of families, as husbands and wives, parents and children, masters and servants,—yet, according to your unreasonable supposition, there is one class, to wit, *hired* servants, whom he entirely overlooked. I would therefore read 1 Tim. 6:12. "Let as many servants as are under the yoke of voluntary or bond service, &c." "And those voluntary, or hired servants that have believing masters, &c." And this will entirely free the apostle from the shocking imputation of sanctioning Grecian slavery, and the primitive christians from the charge of countenancing and supporting it, by their own example, and holding their fellow christians as *their property*.

You are very confident, that Onesimus was the *slave* of Philemon, and that "Paul sent him back" into perpetual slavery, to be held in bondage by a *christian*, and as his *property*, in violation of the great law of love, as you seem to admit, in referring to that law! But where is your *proof?* As Onesimus seems to have run away in *debt*, it appears much more rational to suppose, that he was a hired servant, and that he had been paid in advance, or had borrowed money of Philemon. And in that case it would be highly proper for Paul to send him back. But he directed Philemon to "receive him *not* as a (common hired) servant, but *above* a servant," and to treat him as "a beloved (*christian*) brother." It is astonishing to me, that you should adduce this admirable letter to justify *christian slave holding*. And no one, I think, would have done it, except to apologize for slave holding ministers and professors.

You seem to take it for granted, that we have in Paul's epistles, all the instructions, which he gave the churches on slavery; that he did not condemn it, and that he would have condemned it, had it been "*malum in se*," (an evil in itself.) But did he, in his epistles, condemn every sinful practice, as theatres, gladiatory shows, &c. or were not these "*mala in se?*" He directed "masters to give unto their servants that which is *just* and *equal*." Is it *just* and *equal* to deprive men of their liberty, and all their rights, and earnings, and to hold them and buy and sell them, as mere property? And would they, in obedience to this apostolic injunction, do it? I wish you to allow your conscience to answer this last question, as in the presence of God, and in view of the judgment. If you say they could, you have strange notions of justice.

I could quote a multitude of great, learned and good men, (not modern abolitionists) in contradiction of your views of slavery, and of the bible in relation to it, from which you would perceive, that there has been much "*spouting*," (how elegant,) before the recent "*spouting* and vehemence" of the abolitionists. But I shall content myself with a few brief extracts and references. Columba, the apostle of Scotland, who died A. D. 597, "considered slavery wholly inconsistent with the spirit of the gospel. He abhorred it so much, that he refused to give medicine to a sick man, till he would set his slave at liberty. He set his face so much against slavery, that it never prevailed in the highlands afterwards."—*Life of Columba.*

Baxter declared that, "they who buy negroes, and use them for their own convenience, are fitter to be called demons than christians." Patrick Henry said, "It (slavery) is as repugnant to humanity, as it is *inconsistent* with the bible, and destructive to liberty.', Wm. Pinckney of Maryland said, "Its continuance is as shameful as its origin."

Rev. Mr. Rice, a member of the convention which formed the state constitution of Kentucky, urged the immediate abolition of slavery. He contested. that freedom is the right" of the slave, and that it was worse to deprive him of his liberty, than "to *rob* a person of his property," and said, "the master may, and often does, inflict upon the slave all the severity of punishment the human body is capable of bearing; and the law supports him in it; none can hear and relieve him; he has no redress under heaven."- Dr. Jonathan Edwards, in a sermon preached in 1791, says, "to hold a slave, who has a right to his liberty, is not only a real *crime*, but a *very great one*. To steal a man or rob him of his liberty is a greater *sin*, than to *steal* his property, or take it by *violence*. And to hold a man in a state of slavery, who has a right to his liberty, is to be *every day* guilty of robbing him of his liberty, or of *manstealing*. The consequence is *inevitable*, that other things being the same, to hold a negro slave is a greater *sin* in the *sight of God* than fornication, theft or robbery." And yet you think it is *no sin*, (*malum in se.*) He was so "fanatical" as to hold that "slaveholders ought *immediately* to let their slaves go free, treat them with the utmost kindness, &c." And he thought, "within fifty years, it will be as shameful for a man to hold a negro slave, as to be guilty of robbery or theft." And will it then be an honor to have apologized for, or defended it?

The venerable congress of '76 declared, that it is "self-evident," that "*all men* have an inalienable right to *liberty*." And yet you suppose Paul taught that this *self-evident* proposition is *false*. In 1818 the general assembly of the Presbyterian church *unanimously* adopted a report on slavery, in which they say, "we consider the voluntary enslaving of one part of the human race by another, as a *gross* violation of the most precious and sacred rights of human nature, as *utterly inconsistent* with the *law of God*, which requires us to "love others as ourselves," and as *totally irreconcilable* with the *spirit* and *principles* of the gospel, which enjoins, that "all things whatsoever we would that others should do unto us, we should do unto them." It is *manifestly* the *duty* of *all* christians who enjoy the light of the present day, when the *inconsistency* of slavery both with the dictates of humanity and religion has been DEMONSTRATED, and is *generally seen* and *acknowledged*, to use their *honest, earnest* and *unwearied* endeavors, as speedily as possible to efface this *blot* on our holy religion, and to obtain the complete abolition of slavery throughout christendom, and if possible throughout the world." "The *inconsistency* of slavery with *religion* has been demonstrated," contrary to the teachings of Paul, according to modern theological professors. The synod of Kentucky, in their address on slavery in 1835, written by president Young, after giving a description of slavery, say, "And can *any man* believe that such a thing is not sinful—that it is not hated by God—and not to be abhorred and abolished by men? a horrible system—such policy as the robber exhibits--a demoralizing and cruel system which it would be an insult to God to *imagine* that he does not abhor. The New Testament does condemn slaveholding, as practiced among us, in the most explicit terms, furnished by the language in which the inspired penman wrote. And that it is sinful is as certain, as that the light of God's truth has shone upon our world. Can any christian contemplate without trembling his own agency in perpetuating such a system?" especially by writing in its defence?

Rev. Dr. Hill, in the synod of Virginia in 1835, said, "the relation of master and slave had its origin in *injustice* and *wrong*, and was *never* sanctioned in the *bible*." Mr. Maxwell said in the same synod, "It is *preposterous* to go to the *bible* to defend slavery. Its *universal* spirit is *against* the institution"—though Dr. Baxter, *professor* of union theological seminary, "denied that the relation was unlawful, it was recognized by the scripture. If it were not true, that the bible *sanctions* the existing relations, then the abolitionists are right in their principle of *immediate* emancipation; for if there be sin in the relation, its *immediate* abandonment is a duty." Mr. Hodge, another theological professor, says of slavery, "It is in vain to contend that it is *sin*, and yet profess reverence for the scriptures; though he says, the general principles of the gospel have *destroyed* domestic slavery throughout the greater part of christendom, and that the south has to choose between emancipation by the silent and holy influence of the gospel, or abide the issue of a long continued *conflict against* the laws of God"—a conflict against the laws of God, in maintaining what the word of God *sanctions*. Is not the bible "divided against itself?" The synod of South Carolina and Georgia, in 1834, in a report on "the religious instruction of the colored population" of the south, says "In this christian republic, there are over two millions of human beings, in the condition of *heathen*, and, in some respects, in a worse condition. From long continued and close observation, we believe that their moral and religious condition is such, that they may justly be considered the *heathen* of this christian country, and will bear comparison with heathen in any country in the world."

Rev. R. J. Breckenridge in 1834, described the masters as having such power over the slaves, as to "deprive them of the entire earnings of their own labor, except only so much as is necessary to continue labor itself, by continuing healthful existence, thus committing *clear robbery;* to reduce them to the necessity of *universal concubinage*—and encouraging *universal prostitution*—abrogating the clearest laws of nature; thus *outraging* all *decency* and justice, and *degrading* thousands upon thousands of beings created like themselves in the image of the most high God." See the whole picture in the African Repository, Jan. 1834, p. 326. And yet this is the system which you have attempted to defend from the bible. Perhaps you will say you did not mean to defend such slavery. But can you lay your hand on your heart, and say before God, that you did not design to defend *American* slavery, but a slavery which now has no existence in the world?

Jefferson speaking of slavery, said, "I tremble for my country, when I think that God is just, and that his justice will not always sleep."

How deeply affecting, that an *infidel* should thus express his fears that a just God would inflict heavy judgments upon this nation for upholding slavery, and that our theological professors, who are training the future ministers of the church, are teaching them, that the blessed book of God sanctions such a system of injustice, oppression, pollution and heathenism.

I have not willingly written at such length or with such freedom, or with any unkind feelings towards you, but, as I hope, from a concern for the glory of the ever blessed God, and the honor of the bible. I feel that your letter is calculated to do immense injury, to discredit the bible, and to make infidels,* and that you are "to be blamed" more than Peter was, when Paul "withstood him to the face," and reproved him "before all."

It is inconceivably dreadful to sin against, and dishonor the infinitely glorious God, and the gracious Saviour of sinners. And it is strange, that *christians* will do it.

Yours, &c. J. WARD.

Brentwood, N. H. Aug. 1837.

*The synod of Kentucky, in their report before referred to, say, "If any man can fairly show, that the bible countenances such slavery as existed in the days of the apostles, he would construct a more powerful argument against the divine origin of our religion, than infidelity has ever invented. A religion which sanctions a system of atrocious cruelty can never have come down from heaven."

From the Emancipator.

The Great Guilt of Christian Ministers.

The standard of morals in the community is what the churches make it; and the standard in the churches is as the ministers teach it. The blame, therefore, for any prevailing error in morals rests with the ministers. Now, it is manifest that there is a great defect in the moral standard of the American people, with respect to the treatment due to that portion of the inhabitants of our country, who are in whole or part, of African descent. There is no reason in the nature of things, why they should not enjoy the same rights and the same privileges with any other class of people among us. Neither by our constitutional principles, nor the bible, nor nature, is any difference recognized between one man and another, on account of his origin or descent. Yet the greater part of this nation make a wider difference between a black man and a white man, than between a man and a dog or a horse. And this is carried into the church itself. How many congregations would be entirely satisfied to see a man take his dog into his seat at church, but would be thrown into confusion if he should take a black man into his pew, however elevated by moral or intellectual worth.

It is this feeling which has led the church to countenance and uphold the sin of slavery. Had white men been the slaves, the ministers and churches never would have allowed their members to go on unrebuked in slaveholding. But because the men are black, we have winked at the most horrid violations of justice, for a century. Until within a very few years, there has been no general impression that the act of slaveholding was a wrong in itself, to be redressed only by immediate repentance. So great has been the delusion on this subject, that God winked at it for a long time, and left the churches to go on, shutting out one-sixth of their neighbors from their sympathies as men, and their prayer as christains. Yet this cold-hearted indifference to the woes and sufferings of three millions of our own "countrymen in chains," was always wrong and unchristian. It was always the duty of ministers to preach, in such a way as to counteract this wrong, and to carry out their preaching in their practice. The silence of the pulpit in regard to the sin of slavery and the cruelty of *caste*, was always a crime in the sight of God.

But this is not now the *great* crime of the ministers. While their attention was not called to the subject, the crime was that of neglect, and inadvertance—the very crime rebuked in Proverbs, xxiv, 11, 12.

"If thou forbear to deliver *them that are* drawn unto death, and *those that are* ready to be slain;

"If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider *it?* and he that keepeth thy soul, doth *not* he know *it?* and shall *not* he render to *every* man according to his works?"

But within a few years, public attention has been forcibly called to the subject; and this palliation, "we know it not," poor as it always was, for the silence of the pulpit, no longer avails. Ministers now *know* that our countrymen are enslaved, and that the church sanctions the deed. As their silence and neglect is now maintained *in the face of the light*, its guilt is proportionably aggravated. We cannot express our sense of the criminality in which the christian minister is involved, by their neglect on this subject. Why, they ought to have been ready to embrace the truth on this subject as soon as it was brought to their notice. They ought to have been willing to look at the condition of the enslaved, as soon as it was mentioned. They ought to have opened the pulpit and the press to the elucidation of duty, and to have lifted up their voice like a trumpet, to warn the church against continuance in this sin. There is not the shadow of an apology for the course ministers are pursuing. There is not the slightest palliation for the pertinacity with which so many ministers still refuse to plead for the slave.

The common allegation, of the severity, or the indiscretion of abolitionists, is not the shadow of an apology. Granting that abolitionists are ever so weak, or ever so wicked, it alters nothing; suppose a pestilence, or an insurrection, or any other general calamity had been employed to awaken the public mind, to a prevailing sin. The question, and the only question, is, whether it is a sin to be removed. The means which God sees fit to use in awakening a transgressor, do not affect the duty of the transgressor. This was the very error of the Pharisees, in refusing to be awakened because the warning came from a despised Nazarine carpenter.

We have no doubt that God will justly hold the ministry responsible for all the evils which may grow, in future, out of the existence of slavery. It is their tardiness, their censoriousness, their prejudice, that has emboldened the party press, that has stimulated the mobs, that has created the opposition to our holy cause, that has caused the agitations by which our country and church is convulsed. Had the ministers of the gospel done as they ought, at the outset of this enterprize, we have no doubt that ere this, slavery would have been peacefully abolished in several of the states, and in a train for universal extinction.

From the Morning Star.

Slavery, not Anti-Slavery threatens the Dissolution of the Union.

One of the gravest charges preferred against the anti-slavery enterprise is, that it threatens the dissolution of the Union. It is upon this cord, that the apologists and advocates for slavery are almost incessantly harping: and it has done more to prejudice people here at the north, and to excite mobs and riots, than any other. But the charge is false, and those who are loudest in making it, know it to be so. Abolitionists delight to cherish our free institutions, and they would be the last to engage in any measure dangerous to our national existence. They love liberty, and therefore are zealous to procure liberty for their brethren in bonds. What have they done more than to use moral means? Do they not reason fairly? Are they not always willing to discuss the question of slavery with their opponents? Do they resort to violence or intimidation? Have they called upon the south to *hang* those who dare to speak in defence of slavery? Have they endeavored to restrict the freedom of thought or speech, or the liberty of the press any where? Have they attempted to overawe state legislatures, or congress? Have they set all law at defiance, raised mobs and riots? Whose houses have they assaulted? When have they *killed* unoffending travellers, or exposed to death defenceless females? They have been zealous, it is true; but it is because they are enlisted in the cause of human suffering, and degradation—the cause of right, religion and God.

It is slavery that is at war with the principles upon which our constitution is based, viz. that all men are created equal; and that life, liberty and the pursuit of happiness are inalienable. It is slavery and its abettors that are attempting to array the north and south against each other, by encroaching upon the rights of the former, and depriving of all the rights of man almost a majority of the latter. But what we have particularly in view now, is the fact, that slavery is seeking the annexation of Texas to the United States, and unless the friends of the Union are on the alert, the object will be accomplished. Texas is designed for a great slave depository. Now can any rational man believe that the Union could long survive the annexation of Texas? That extensive country is occupied by a set of lawless desperadoes, who have no interests in common with us. Let that territory be filled up with such characters as are flocking into it; let it be divided off into states, and these states be admitted into the Union, and how long before the Union would be dissolved? Go learn a lesson from ancient Rome. While her territory was small, her morals pure, and her people united by common interests, she stood prosperous and secure. But when she incorporated other states with herself, how soon did she totter and fall! Her fate ought to be a beacon to warn us. If we mean to preserve our national existence, our territory is sufficiently large. The advocates of slavery know this, and yet they are seeking to obtain Texas. What can their object be? Some of them have more than hinted, that it would be very convenient to make an empire out of the slaveholding states and Texas, and therefore are seeking for the acquisition of Texas by the United States. Let any one attentively examine the measures and policy of the pro-slavery and the anti-slavery men, and then doubt, if he can, that the former, not the latter, are aimed at the dissolution of the Union.

Emancipation. A slave brought up in Kentucky, purchased his freedom on the 10th of March, 1832; came to Cincinnati in possession of his liberty and 62 cents, and $600 in debt. He opened a barber's shop, and is now worth $5000. He has a wife and children, has bought the freedom of his sister, who is thus added to his family, is a member of the baptist church, shuts up his shop on the sabbath, and has learned to read. He is only 30 years of age. How many young white men have in the same time accomplished as much?

The Offer Accepted!

Our readers will find a rare treat in the following. The *test of sincerity* will be found traversing the other side of the Mason and Dixon line. Unless the "Hon Carter Braxton of Virginia" consents to abide by this "noble proffer" the philanthropy of southern slaveholders will, henceforth, be estimated somewhat *under par*, as the brokers say.—*Ed. F. of Man.*

Peterboro, N. Y. Sept. 4, 1837.

Rev. D. R. Gillmer, Sauquoit, Oneida co.

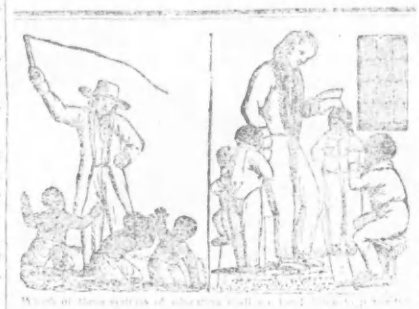
Sir,—I see, by your letter, published in a late No. of the Friend of Man, that you strongly doubt the sincerity of my professions of regard for the anti-slavery cause, and for the poor crushed slave. Believe me, that I regret, as much as you can, that the evidences of this sincerity are no more abundant, neither in my heart, nor in my life. It is true, that I often, nay habitually, feel, that I am utterly unworthy of the holy name of "abolitionist." If, therefore, I shall appear so to others, it will be but to appear to them, as I do to myself;—it will be to appear to be what I really am. Allow me, however, to take exception to your indispensible test of my sincerity. It seems, that it is not enough, that I give money to the anti-slavery cause; it must be given in the way you prescribe, or adequate evidence of my sincerity will still be wanting. "If he (myself) should do this," say you;—"this," which you point out to me to do—"then his sincerity would no longer be questionable." Now surely, sir, there is not more of tolerance than of modesty in the position you take.

You suppose that your friend, "the Hon. Carter Braxton of Virginia," would let me have all his slaves, "if I were willing to take them, "young baby slaves" and all, and make suitable provision for them. Indeed, you speak as though you were fully authorized to make the proposition. This then, is the proposition I must accept—this the expenditure I must incur, before the Rev. D. R. Gillmer will admit the honesty of my protestations against slavery. Any other gifts I might make to advance the anti-slavery cause, would convey no evidence to your mind of my sincerity: and nothing, that I have done, avails any thing with you—not even my consent to exchange a reputation for common sense and a place in respectable society for the name of a "madman," and for an association with "vile fanatics." You are certainly unreasonable. You are certainly too "slow of heart to believe:"—and your unreasonableness and want of faith, make me desire with the apostle to be "delivered from unreasonable men—for all men have not faith."

Now, if I were to follow your example, I should, in retaliation for the intolerance, which exacts a sine qui non evidence of my abolition integrity, take the ground, that you shall have no other evidence of it, than such as I please to give you. But, this is a bad example, and I will not follow it. I rather choose to show you of what accommodating and flexible "stuff" these abolitionists are made, notwithstanding the frequent complaints of their unmanageableness. You shall have the very evidence of the genuineness of my abolitionism, which you demand. I accede to your proposition. Your friend, "the Hon. Carter Braxton of Virginia," can send all his slaves to the city of New-York, as soon as he pleases. My agent will be there to receive them, and pay the reasonable "cost and charges" of their transportation. A comfortable conveyance from thence to my residence shall be offered to them: and with what degree of kindness they shall be treated, after they have arrived here, is a question the answering of which I would prefer to leave to the many colored people, who have resided in Peterboro, and who, during the years of their living at my charges, had ample opportunity to test the character of the love which I bear to my colored brethren. As to the "young baby slaves, about thirty in number," the bare mention of whom you seemed to have thought would frighten me from a compliance with your proposition, let me assure you, that they, if the most expensive, would, nevertheless, be the most welcome portion of the whole company. The spectacle of these little ones, escaped from all that is horrible—for slavery is the sum of all horridness—could not fail to move the tenderness of my own heart; and the other members of my family bid me to say to you, that these little ones would be objects of their most affectionate care.

Having failed, notwithstanding my repeated acceptance of propositions similar to your own, to obtain even one of all the slaves, who have been offered to me by those, who endeavor, along with yourself, to convince the public, that slaves, though they support their masters as well as themselves, cannot support themselves only;—that slaveholders retain their slaves out of pure benevolence;—and that abolitionists love their money more than they love "them that are in bonds;"—I am the more desirous that there be no such failure in this instance. I will not conceal from you my fear, that, notwithstanding the confident terms in which you say that your "very disinterested, pious friend mourns over slavery and wishes to get rid of his slaves," he may, after all, feel, that, to "let the oppressed go free" is a too inconvenient way of manifesting his disinterestedness, piety and mourning. Nor, will I conceal my fear, that you have suffered yourself, as, for years, I suffered myself, to be deluded with the notion, that a great portion of southern slaveholders are sincerely desirous to set their slaves at liberty.—Had we understood this matter, as well as the Rev. Mr. Smylie, late clerk of the Mississippi presbytery, understands it, neither of us would have been duped into this belief. That gentleman, who, as I was told, but a day or two since, by a friend from New-Orleans, well acquainted with him, has 40 or 250,000 in slaves; and is no less conspicuous for driving hard bargains, making money, and lending it at high rates of interest, than he is for the excellence of his preaching. Mr. Smylie, must, of course, know the heart of a slaveholder: and from his book written to prove that slavery is one of God's own precious institutions, we learn, that it is not the sinners only of the south, but the saints also, who cling to their slaves with a grasp of avarice. We have the authority of this gentleman, that "three fourths of all the Episcopalians, Methodists, Baptists and Presbyterians in eleven states of the Union," held slaves "for the sake of gain."

Respectfully yours,
GERRIT SMITH.



HERALD OF FREEDOM.

CONCORD: SEPTEMBER 30, 1837.

All men are created equal; are endowed by their Creator, with certain unalienable rights; that among these are life, LIBERTY, and the pursuit of happiness.
DECLARATION OF 1776.

All men are born equally free and independent; and have certain, natural, essential and inherent rights, among which are the enjoying and defending life and LIBERTY; acquiring, possessing and protecting property.—CONSTITUTION OF N. Y.

British Women.

A woman is on the throne of the great island-kingdom, and is issuing her proclamations and manifestoes to that mighty and jealous nation of freemen, with all regal dignity and authority. She lately delivered a speech before the assembled houses of parliament, lords temporal and lords spiritual, and the gentlemen of 'property and standing' in the commons, and the papers are glowing in their praise of her 'dignity, grace and self-possession,' and of the correctness and good taste of her 'elocution.' They make no complaint of her being 'out of her sphere,' but are exceedingly loyal in their professions of attachment, honor, and *obedience*. And the other women too of that woman-ruled land are becoming as erratic as is her majesty herself. They seem to be seized by the same fanaticism which possessed them some four years ago when they thundered so loudly at the doors of parliament, that the lord chancellor started from his woolsack, and the hard hearts that would not be moved by Brougham, or Buxton, or O'Connel, and all the conjoined pleas for liberty, were glad to let the oppressed go free;—the same fanaticism which is spreading so rapidly among the women of America. They are determined to remove the females of the West Indies entirely 'out of the sphere' in which for so many wretched generations they have moved. The Glasgow Chronicle for Aug. 2 contains a full account of a numerous meeting of the members and friends of the Glasgow Ladies' Emancipation Society, held the evening previous, (FIRST OF AUGUST) to petition her majesty, Queen Victoria, for the immediate and unconditional freedom of the Negro Apprentices in the British colonies. The meeting was chiefly composed of ladies, though there were several distinguished gentlemen, well-known friends of the colored man present.—Wm. G. Paton Esq. was called to the chair, in place of the Lord provost, who sent a letter of apology for not attending as was expected. Speeches were made by Rev. Messrs. King, Duncan, Harvey and other gentleman, all decided and plain in condemnation of the apprenticeship system, and earnest and emphatic in demanding its abolition. In addition to strong resolutions which were passed, the following petition was adopted and ordered to be circulated for signatures, and presented to her majesty by the members of parliament from Glasgow.

TO VICTORIA, QUEEN OF THE UNITED KINGDOM OF GREAT BRITAIN AND IRELAND.

May it please Your Majesty:

We, the undersigned, a portion of your majesty's dutiful and loyal female subjects resident in the city of Glasgow and vicinity, under a deep sense of our duty to God and our fellow creatures, beg leave, most respectfully to address your majesty, in the language of deep sympathy and earnest solicitude in behalf of upwards of seven hundred thousand of your majesty's subjects held as Negro apprentices in the British colonies.

Your majesty is aware, that, after years of anxious toil, and by the payment of twenty millions of pounds sterling, an Act was obtained which declared, that from and after the 1st of August, 1834, the Negroes of the British colonies should "be to all intents and purposes free and discharged of and from all manner of *Slavery*."

The day when this Act came into operation was hailed by the British people as the commencement of an era of personal freedom, intellectual improvement, and social prosperity for those who had previously suffered in a state of unjust, degrading and cruel bondage.

We rejoice to know that in two of your majesty's colonies (the islands of Antigua and Bermuda) the experiment of complete freedom has been crowned with the happiest effects, and that in other colonies the act of emancipation has led to enlarged facilities for the diffusion of the blessings of education and religion.

But, while deeply grateful to Almighty God for these results, we at the same time feel it to be our solemn duty to represent to your majesty, that, with reference to the Negro population of the colonies generally, the Act has signally failed of its declared object.

Facts the most abundant—collected from the despatches and circulars of colonial governors; the returns of punishments furnished by special justices; the public statements of numerous missionaries long resident amongst the Negroes; the testimony of highly respectable and disinterested individuals, who have investigated on the spot the workings of the system; and the minutes of evidence taken before a select committee of the house of commons, have clearly demonstrated that the condition of the apprentices, especially the women and children, is in many respects worse than during the legalized continuance of colonial slavery.

As *mothers* and *daughters*, our hearts have been deeply affected by the knowledge we have obtained of the treatment of the *female* apprentices, and their helpless offspring.

We can now no longer doubt that many of our sex are indecently and inhumanly flogged:—worked upon treadmills, so constructed as to be instruments of indescribable torture, and condemned to toil on the highways, chained together by the neck with iron collars.

These punishments are inflicted without regard to age, condition, or constitution, and are annexed to alleged offences of the most trifling character.

On the plantations, females are subjected to hardships before unknown. Mothers of large families, who, under the former system, were exempted from labor, are driven into the field. Others, with infant children, are deprived of the nurses usually allowed them, and compelled to labor with their little ones upon their backs, or are reduced to the necessity of neglecting them altogether.

Children under the age of six years on the 1st of August 1834, or born after that time, are liable to be bound out till they reach the age of 21. This clause of the imperial Act has been productive of much discontent and misery, and there appears reason for believing of not a few cases of mortality amongst the children of parents, who, while unwilling to have them consigned to a servile condition for a long series of years, have yet been unable to extend towards them the necessary care and provision.

These form but a small portion of the grievances of a large and long-injured class of your majesty's subjects—grievances which it is our settled conviction can be effectually redressed only by the *entire abolition* of the apprenticeship system.

As *females* we deeply feel the dishonor done to our sex by the continuance of such a state of things.

As free born *British* females, happy and protected under the glorious constitution which has placed your majesty on the throne of the empire, we earnestly desire to see the blessings which we enjoy bestowed upon all our fellow-subjects without distinction of color or condition, and we fervently pray that the commencement of your majesty's reign may be distinguished by an act of justice and benevolence, which would be a bright example to other nations, and shed a hallowed lustre around our beloved sovereign's name—even the breaking of every yoke, and the setting of the oppressed free.

May God prolong your majesty's life, and enable your majesty, when looking back upon a long, peaceful and prosperous reign to say:—"When the ear heard me, then it blessed me: and when the eye saw me, it gave witness to me: Because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy. I put on righteousness and it clothed me: my judgment was as a robe and a diadem."

We should like to be informed whether they have any "Pastoral Associations" in Great Britain? and if so, why they are not discharging their duty? Perhaps it would be well for the modest clergy of Massachusetts to send a copy of their "Pastoral Letter" to England for the especial benefit of Queen Victoria and her female subjects. They need not fear it would be considered 'impertinent interference.'

Meanness.

We learn from Newport, in our county of Sullivan where mobocracy seems of late, as well as at Meredith Bridge, to have become predominant—that for the very laudable purpose of preventing the delivery of an anti-slavery lecture, on Sunday evening the 17th instant, previously appointed by the Rev. Mr. Root, some few of the lovers of order, not having before their eyes the fear of those in authority, but moved by a desire to prevent a dissolution of the union, undertook, on the preceding Saturday night, to sprinkle the meeting house in which the lecture was to be delivered, with an odoriferous liquid, in the production of which Newport seems to have become distinguished, creating an atmosphere somewhat annoying to the olfactories of decent people, but highly exhilarating to the mobbish portion of the community. By a very thorough ventilation of the house, however, during the day, the people were enabled to occupy it at evening, when they were edified and instructed by a lecture in reference to the condition of that portion of our fellow-men, who are now crushed beneath the ponderous weight of slavery. Finding themselves disappointed in the success of their favorite plan, the mob had recourse to mischief of another kind; not of a character so open and fearless as the acts which usually distinguish our mobbish animals; but secret, under-handed, mean, contemptible, wicked, devilish—as nearly allied and as much resembling downright thievery and assassination as a twin brother. Fearing to attack his person, the mob descended to the most contemptible of all meanness, the *secret* destruction of Mr. Root's property. They attacked his carriage, and under cover of the darkness of night, by cutting, slashing, and other injury, damaged it to the amount of some fifty or sixty dollars; and all to prevent an excitement, and to preserve the integrity of the union!

Will the law-abiding citizens of Newport suffer outrages of this description to pass unpunished or unnoticed? If so, it is time for travellers to look out; to seek for lodgings in places less exposed to attack from the secret agents of the powers of darkness.—Will our *Argus*-eyed friend give us in his next Spectator an authentic version of this affair? We have already waited a week.

Church and State.

It has been often asserted, that there is an intimate connection between church and state; that the ecclesiastical and civil authorities are exceedingly prone, whenever they get into a hobble, to give each other a lift, and that they sometimes enter into combinations for mischievous, or even unholy purposes. But whenever proof has been required of the alledged union, it has proved a somewhat difficult matter to produce it. It was not at hand. So frequently has this been the case, that it has been doubted, and even denied, that such a connection did exist. At length however it has become manifest, and the proof of a civil and ecclesiastical union is "clear as mud." A couple of shrewd editors—"lucky dogs"—sojourning at a wide distance apart—one at Chicago, near Michigan lake, and the other at Newport, in the neighborhood of Sunapee lake—discovered, almost simultaneously, proof clear and manifest, that such a union does in fact exist, somewhat, it is thought, in the nature of a partnership, sharing loss and gain in proportion to their stock in trade. The evidence of the fact is derived from a very creditable source indeed, but where no one, possessing less astuteness than the Democrat and Argus, would have thought of looking for it. In the Anti-Slavery Almanack for 1838, which these editors, in the superabundance of their wit, call the "Negro Almanack," copies of which had been sent there, as they say, for their special editorial notice, they have found the following articles, which being closely connected—one immediately following the other—"are a good specimen," say they, "of the manner in which the things of God and the things of Caesar have been intermingled throughout the work;" and from which they most adroitly deduce the inference of the "union of church and state:"—

"The slaveholders have 25 members of congress and 25 electors of president, who are representatives of slaves. They are paid out of the national treasury, on an average, $30,000 per year."

"Monthly Concert, last Monday of each month"!

Rockingham Christian Conference.

At the late annual session of this body of Christians, holden at the town house in East Kingston, 13 September, 1837, the following preamble and resolution were passed, by a vote of every member present.

Whereas, The system of American slavery is equally a war upon the claims of the divine government, and the rights and interests of men; and whereas, the question of its abolition has now become, in the providence of God, identified with freedom of speech and of the press—Therefore

Resolved, That we, as the firm advocates of civil and religious liberty, do express our abhorrence of slavery, and our unflinching purpose to labor under the sanction of the Almighty, for its entire though peaceful termination.

For the Herald of Freedom.

Satan's Kingdom.

Mr. Editor,—There is a place of this name in Connecticut, and though we know of none in New-Hampshire having this appellation, yet, it is not because there are not some spots as worthy of it as Connecticut, if we may judge from the transactions enacted in them. At present, we can think of no place so deserving of such a designation as the region about *Meredith Bridge*, and this we infer from one of the most outrageous mobs which has disgraced this state, of which you have given accounts in the Herald.

It may in some future years be said of that place, as was said of Penacook, by the Rev. John Barnard, in his sermon at the ordination of the Rev. Timothy Walker, its first minister. "It is a place where *satan* some years ago had his *seat* and the *devil* was wont to be *invocated* by forsaken *salvages*." The prince of darkness may still maintain his sway in the neighborhood of the Merrimack, and there is some reason to believe he has transferred his *seat* to the source of one of its main branches.

For the Herald of Freedom.

"Harsh Language."

Mr. Editor,—Northern ministers of the gospel and professors of religion (together with many who profess no such thing) decline joining with anti-slavery, because abolitionists use "*harsh language*." And northern people, who "*have no concern at all with slavery*,"—who are so very *unconcerned* with it that they will cast unmerchantable eggs right at a man, if he speaks irreverently of it,—are deeply grieved at your "*harsh language*." That Garrison, they cry, is the most severe, censorious, incendiary cut-throat, that ever looked through a halter—a miscreant, in fact, that is very—harsh in his remarks. The scoundrel, instead of approaching our southern brethren courteously, and speaking of their peculiar calamity like a gentleman and a christian, calls them *oppressors* outright—and denominates their paternal relation to their negroes—*menstealing*. And his hot-headed, hair-brained followers—with their maniac spirits all agog upon one subject, to the neglect of all others, rush on to their object, with Jacobin recklessness and fury—careless, if they deluge the south in blood and flame—imitate him in all this *uncourteousness of expression*. They do not hesitate, in their miscreant publications, to call "gentlemen of standing," who frown on their mad and insurrectionary movements and prevent their meeting to lecture up divisions in neighborhoods and churches—*pro-slavery* movers of the mob and such like reproaches. The blackguards, they *complain*, if the most respectable and influential ministers—the most popular and useful clergymen in our heaviest parishes—refuse to give notice of their insubordinate monthly concerts—they undertake to *remonstrate* about it. They deserve to have their presumptuous necks wrung, and to be trampled under foot, till "their venom is crushed out of them."

Mr. Editor, have you not reckoned *before now*, that these cries of "*harsh language*" come with an odd grace from our anti-abolition friends? I have. They have reminded me of a story I heard a good while ago of a boy in my neighborhood. It happened long before there was any stir about the niggers—when nobody *thought* of *thinking* there was any harm in quadrupedizing black people. It was old uncle David Razor's folks—a neighbor was in there of an errand one morning and they were eating breakfast. Jonas and Zekel, two white eyed and white headed boys set eating their hominy in the chimbly corner. They got into an *excitement* at something or other, and Jonas he jumped up on the block and cried out to his maam "mother—mother—our Zeke,—a—a—son of a bitch, keeps a callin' me——a dog!"

"ALGERNON SIDNEY."

For the Herald of Freedom.

Montpelier Anti-Slavery Society.

At a special meeting of the Montpelier Anti-slavery society, holden at the Free church on the 12th Sept. inst. John T. Miller in the chair, C. L. Knapp secretary—after prayer by Rev. M. Sealy of New-York, the attention of the society was called to the appeal of Charles Fitch and others. After a full discussion, it was voted that a committee of seven members be chosen to prepare resolutions expressive of the views of this society in reference to the said appeal, and report at an adjourned meeting. The following persons were appointed accordingly:

C. L. Knapp, Sherman Kellogg,
Zenas Wood, Perley Foster,
Jos. Somerby, John T. Miller,
Henry Y. Barnes.

The meeting then adjourned to Friday evening, 15th.

Friday, Sept. 15.

Met pursuant to adjournment.

The committee appointed at the last meeting reported the following preamble and resolutions which, after discussion, were unanimously adopted:

Whereas an appeal of clerical abolitionists of Boston and vicinity, signed by Charles Fitch and four others, has been put forth, preferring sundry complaints against the measures of anti-slavery abolitionists, and containing various unfounded charges, calculated to promote disunion in the anti-slavery ranks: And whereas the said appeal has been published in the Vermont Chronicle and other pro-slavery journals, accompanied with editorial comments, calculated to produce the impression that the sentiments and spirit of the appeal are generally approved by abolitionists: and as the silence of anti-slavery societies, under these circumstances may to some extent be regarded as evincive of acquiescence in the sentiments of the appeal: Therefore the Montpelier Anti-slavery society adopts the following resolutions:

1. That the appeal signed by Charles Fitch and others, and published in the New-England Spectator of Aug. 2d, is uncalled for by any facts before the public—is inconsistent with the principles of christian freedom set forth in the constitution of the American Anti-Slavery Society, and eminently calculated to afford aid and comfort to the opponents of the anti-slavery cause.

2. That we do not regard the "Vermont Chronicle" as in any sense identified with the anti-slavery cause, but rather as an insidious and subtle enemy of emancipation.

3. That as abolitionists, we adhere firmly to the principles set forth in the declaration of the constitution of the national society—principles which allow us to extend the hand of fellowship to all our fellow citizens, of whatever religious faith, who are willing to contend with us for the common but prostrate rights of human nature.

4. That we indignantly reject all proposals to abandon, in the least degree, the principles of our association, for the sake of gaining to our ranks that class of 'wise and prudent' pro-slavery men who wish to step into the fold *by another door*.

5. That we have unabated confidence in the moral intrepidity and straight-forward honesty of WILLIAM LLOYD GARRISON.

6. That we discard all leaders who are not willing to be led by the spirit of truth, and who do not regard *duty* as a higher rule of conduct than *worldly expediency*.

7. That those colonizationists who profess great alarm from the *voluntary* labors of the Quaker women in our ranks, would appear to better advantage by turning a measure of their indignation against the colonization society which has for years had in its service as a paid agent, Mr. Elliot Cresson, himself a member of the society of Friends.

8. That the time has fully come for all, who would be regarded as the substantial friends of their country and their kind, to make their views known by a bold and open advocacy of the cause of equal and universal freedom.

9. That the following card, recently published by the executive committee of the national society, meets with our full concurrence.

[The card referred to is the same published in the Herald week before last.]

Voted, That the editors of the Vermont Watchman, the Caledonian, Vermont Telegraph, Herald of Freedom, the Liberator, New-England Spectator and Friend of Man, be requested to give publicity to the foregoing resolutions.

JOHN T. MILLER, *Chairman*.
C. L. KNAPP, *Sec'y*.
Montpelier, Sept. 15, 1837.

For the Herald of Freedom.

"Oral Instruction."

The above couple of words, Mr. Editor, mean when put together in pro-slavery phrase, this sort of teaching—that spiritual fodder, dealt out at the south to the "species of property" they call *slaves*. It means the moral and intellectual quart of corn—the spiritual bacon-rind, fed out by ghostly task-masters set over the poor slaves to inculcate upon him scriptural subordination to his lawful master, and warn him against the sin of coveting Canada.

"Oral instruction"—or teaching by the mouth. It is that gospel cud chewed by slaveholders and its tobacco-mouthed apologists, and then doled out to the starving soul of the bondman in lieu of the bread of life. "Oral instruction"—the same to the slave, which the bible and preaching and all means of grace are to the master.—Why don't you give the slave the BIBLE? sternly demands Garrison. It ain't suitable for him, replies slavery. It ain't necessary for him, says pro-slavery. He ain't "accessible

to it, say the American bible society. It is too rank for his "inferior" stomach—we have a substitute for him—a few grains of scripture diluted to suit patients—chewed and salivaed by a New-England-born divine, married to a plantation—then *transmographied*, via the *original*, into a "cursed-be-Canaan" duty of abject and beastly submission to a soulless tyrant, whose whip is the law. This is "oral instruction."—Oh, Mr. Editor, there is nothing in the armory of slavery so murderous as this. The interminable whip—the martyring thumb-screw—the Algerine paddle,—with all the curious and ingenious apparatus of the "recognized" system, are tender mercy to this "ORAL INSTRUCTION."

If it does not duly affect the patient, he is either chopped into hocks and mince-meat, or tied neck and heels, and sent down towards sister Texas, and sold for some thirty or twenty pieces, and the cash, deducting commissions, turned in toward furnishing the gospel to our "southern brethren"—or sending the American bible to China—or vested in more docile human cattle, to be foddered on this masticated divinity, called "ORAL INSTRUCTION." "Hung be the heavens in black!" What a blessing it is, for the barbarians of Africa, to be kidnapped by a CHRISTIAN people! HOMO.

The First Step to be taken.

We take the following well written editorial article from the *Colored American*, a print wholly conducted by colored people. It is a word in season, and well adapted to inspire self respect, without which they may never rise to their just level. Evidences are not wanting of the ennobling effects already produced by anti-slavery movements in elevating our colored brethren, and of inspiring them with the encouraging and well founded hope of entire success in their efforts to escape from unmerited degradation. If these movements should never effect the liberation of a single slave—of which however we have not a doubt—they will prove of incalculable benefit to the free people of color, by removing the weight of prejudice under which they suffer, and of giving them all they need or desire, the opportunity of rising to their proper level.

In the improvement and elevation of the colored people of the United States, the very first step taken should be to teach them self-respect. Until a people respect themselves, whether they be white or colored, they merit not, nor will they have the respect of others. It is not for us to say how far colored people come short in this respect. But this much we may say, and with propriety too, that every thing which could be done, has been done, in this country, to teach colored men all the humiliating lessons of inferiority which our enemies were capable of teaching. Our friends, also, in consequence of the gross darkness which has filled their minds on the subject of our colored population and their rights, in this country, have fallen into the error—sanctioned and enforced, for ages, the same lessons.

Here has been the great mistake. Had colored men fifty years ago been taught THAT THEY WERE MEN, capable of the same moral and intellectual improvement, and that they were under the same responsibility to God and to the world, to improve and occupy their moral and mental faculties as other men, and that they would be held responsible and accounted with, according to the light and opportunities given them—*long since* our colored population would have thrown themselves upon their character, and the distance which now exists between them and their white brethren, would have been narrowed down, almost to annihilation.

But, alas! this has not been the case: and what is still more lamentable, the evil is not yet cured. There are too many who still think colored people "should be taught to know their place"—to be good and honest servants, and they will do well enough. This is very well to a certain extent. No man has a right to occupy a level in society above his moral and intellectual worth: but at the same time, every man has a right to aspire to the pinnacle of moral and mental glory. And, if by solid worth and intellectual attainments, he make the summit of worldly honors, that is, emphatically, HIS PLACE—whatever be his nation or complexion.

There should be much caution and skill observed, in goading on to *improvement* and *elevation*, a people long oppressed and dispirited.—Nothing would pain us more, nor would any thing be more fatal to the interests of our people than for them to become froward and impertinent. Into these evils we hope they may never be betrayed. Nothing is more distant from our purpose, when we tell them to respect themselves and to aspire, than to make them intrusive. It is not the prominent situation they may occupy, nor the gay circle in which they move, that is to make them honorable and respected, but the mental and moral worth which they may acquire.

The dangers, however, which present themselves, and the caution to be observed, should discourage no man in the discharge of his duty, much less do they absolve any from that duty. It is imperiously enjoined on every intelligent colored man, and on every philanthropist in the land, to do all in their power for the elevation of the long oppressed and deeply injured colored population. And the first thing to be done, as we have before said, in this noble work, is to teach colored men that they are MEN, and should respect themselves as MEN. Could we induce our *whole people* to throw themselves upon their character, and take upon themselves all the responsibilities of freemen, as far as they have, and may have light and privileges, we should have gained every thing difficult, in the great work we have to do.

Colored men may respect themselves, without being impertinent or intrusive. Self respect consists in a consciousness of intrinsic worth.—There are many, and not a few of them colored, who are held, in view of the world, among the lowest orders of society. Some of these persons have an inward consciousness of SUPERIOR WORTH, and upon their own mental and moral resources, ascend and look down in pity and commiseration upon their proud proscribers.—By being virtuous and intelligent, colored men may respect themselves and be happy, under severe persecutions and proscriptions. If there were no other boon to be obtained, this is worthy the noblest action of themselves and their friends. This should occupy our minds, and fill up our days upon earth. But thanks to our heavenly Father, this is also the straight and narrow path to elevation and preferment. "If ye be willing and obedient, ye shall eat the good of the land."

Read it.

If our friends read the letter of Emmor Kimber, published in our columns some weeks since, they no doubt remember it, and those that remember it will need no recommendation of ours to read a second one from the same source, which we publish to-day. Under its plain garb of quiet Quaker words it has all the warmth and vigor, and generous honesty, and 'sly' wit of genuine Quaker soul.

From the National Enquirer.

Interesting Correspondence.

Little Pipe Creek, July 26, 1837.

SIR,—I received your letter and am much obliged to you for the information you have given me of my man Bill; it is the most correct account I have had of him since he left me, and therefore it is very acceptable to me and my family.

I think you must have misunderstood my letter; you say, from my showing he is free already. I think he is my property let him be where he will, but I will set him free, as I have said, if he will come home.

I am very sorry you place so little confidence in what I have written, concerning Ann Brooks being the wife of John Brooks. The last letter she received, she asked the lady she lived with to read it for her, whose name is Nancy Sheppard. She is a member of the society of Friends; she says she opened and read Ann Brooks' letter for her; it read as though it was from her husband, John Brooks. She also says she wrote an answer to Ann's letter, and directed it to her husband, John Brooks. She, Ann Brooks, was directed in her letter to come on to Kimberton, and I have no doubt it is the same letter Bill wrote when he was at your house.—The gentleman that gave the information where I should direct a letter so that Bill would get it, is a member of the society of Friends, and is as much opposed to slavery as you are, or any other man, and he says he believes if Bill knew I would set him free, he would come home. You say you intend to have my letter to you, and yours to me, published. I now advise you as a friend, to be very certain that Ann Brooks is a widow before you put your letter in the hands of the public, for it is generally known that she is the wife of John Brooks. Her and her husband are both free; Ann is a capable, managing woman. Mr. and Mrs. Sheppard say they miss Ann as much as I do Bill, and that Ann slipped off from them as slyly as Bill did from me.

I will again return unto you my most sincere thanks for the information you have given me, and will again ask you to advise Bill to come home and get his freedom, and leave me in a more respectable manner.—He has been a good servant, and therefore I feel very much concerned for him, as he went off without taking his clothes.

I judge from your letter you think I would sell Bill if I could get him; I can assure you that I have no such intention; I would not sell him to you or any other man, against his will, but if he will come home he shall have his freedom.

If you have an opportunity to inform Bill of what I have written, you will do me a favor by doing so. Please to tell him I wish him to write to me or some of my family, and let us know how he is coming on, and if he will not write, I will ask you to write for the satisfaction of your

unknown friend,
ABRAHAM SHRINER.

P. S. If you should not get an opportunity to tell Bill about what I have written, please tell Ann Brooks to tell him, when *she* sees him, to write to me or some of my family, as I am very anxious to hear from him.

Kimberton, 8th mo., 6th, 1837.

TO ABRAHAM SHRINER:—

I have thy second letter, post paid, dated 26th ult., and will comply with thy request, though I have no certain thing to write—but I wish thee to understand that this is the last.—I do not feel easy to write about a man claimed as property,—and thy future letters, if any, thou mayest expect to remain unanswered.

And first I may inform thee, I have not seen "Bill" since I wrote last; and if he has set himself down short of Canada, I have not the least information, direct or indirect, of the place of his abode. And thus ignorant I will endeavor to keep myself.

Ann Brooks has not seen him since they parted at Little Pipe Creek—and though she has heard from him, I am satisfied she is as ignorant as I am, as to his present location; but, as she is a free woman, I certainly will not ask her any questions, much less inform THEE what she might say of her friend.

Thou mentioned their correspondence has been under the feigned name of John Brooks. It was wise in them to agree to do so, if they wished the name "Bill" has assumed should not be known to thee; but thou art quite mistaken about "Bill writing when he was at my house." His letter to Ann was not written here, but from some other place on his road to Canada.

Thy advice to me "as a friend" came too late. Our letters are published in the National Enquirer of the 27th of last month. And in a few weeks "Bill," if alive, will unquestionably see them.

I am pleased with thy testimony that "he has been a good servant," and note what thou sayest about thy "concern" for him—all this, however, goes with me for nothing, or, for nothing good.

I know not what makes thee "judge from my letter" that I thought thou wouldst sell "Bill" if thou couldst get him. I really *do* think so, whether thou now intends it or not. Any man who would buy a fellow-man, and work him thirty-three years as a slave, and who would then say, "I think he is my property, let him be where he will," would sell him if he could get his price—nay, would sell him running in sight of Lake Erie, if a purchaser could be found!

Hence, many runaway slaves, as they are called, have been taken up, returned to their masters, and sold to the south and the west, at the great national mart for men, at Washington city. These all become missionaries and apostles to the poor slaves,—they carry with them the knowledge of freedom, the knowledge of the geography of the free states; and for every one so carried back into slavery, many, very many, learn how to become free themselves. It is through this means the slaves become acquainted with their rights. And the more of them thus taken from the free states and carried into the south and the west, the sooner that knowledge, for lack of which these poor people perish, will "undo their heavy burdens,—let the oppressed go free, and break every yoke."

Justice is represented as blind, perhaps mercy may sometimes be blind too. *Mercy* and *compassion* often incline good men to buy a slave from his master to set him free, rather than see him go again into bondage. I apprehend this is always wrong. Let them go to the slave states as long as there are laws there, and hearts in slaveholders, that uphold and justify slavery. It is a dreadful sight in Pennsylvania when we see the father of a young family arrested as a runaway. Shocking to every feeling of humanity to see his arms tied behind him, and his wrists corded before, and he driven along the high-road by "gentlemen" on horseback with loaded pistols in their hands! And because it is *so shocking and dreadful* to behold, benevolent people are induced to make up a sum to ransom the captive. But would it not always be better, to let the master who has proved his legal right to the satisfaction of a jury, carry the poor man off, and thus add one more to the millions in the same horrible condition?

The master may not take him home, he may dread his example among his other slaves, he may sell him to the trader for the south and west; but in either case he will soon be in the centre of a dense slave population. The toil of the day over,—masters and drivers all asleep, the negro quarters are enlivened by the glowing descriptions of the stranger, of the life of a freeman! All the great leading roads through the free states to the northern lakes, the safe crossing places of all the great rivers, and the names and residences of men who deal their bread to the hungry, from Georgia to the falls of Niagara, are in a manner thus engraven upon the hearts of slaves,—and it is little less than miraculous with what skill and precision the poor slave can perform a journey of a thousand miles for the sake of his freedom.

Indeed, Abraham! slaveholding is a bad business; neither thou nor I would like to be a slave,—and yet a good man would rather be a slave himself than become a slaveholder. Thou hadst better wash thy hands of the iniquity at once—manumit "Bill Bud," and send me his papers properly executed, and I will find him if it is in my power, and make his heart glad with the good news. EMMOR KIMBER.

P. S. Since writing the above, I have most unexpectedly got some information of thee and thy family, from a man who was once thy father's guest. He says there is some good feeling in the family, and he thinks sincerity in thy concern for poor "Bill Bud." He almost makes me hope that thou wilt manumit him and send me the evidences, as thou hast a brother, if not a father, who has set the example. I will at any rate hope for the best, even if against hope. If, Abraham, it should be in thy heart to do in this case as thou wouldst be done by, *do it quickly*,—lose no time,—or it never may be done by thee! E. K.

Abolitionism in Newport, R. I.

Is it possible that abolition doctrines are tolerated in the city of Newport, the very Charleston of New-England? and in a season of the year too when the Island is filled with southern visiters? "Public sentiment" must have fled from the place, ere such an event could have happened. To hold an anti-slavery meeting in Newport, in the state house, undisturbed by the lovers of order, of "the integrity of the Union," and the defenders of "our glorious constitution," shows that "truth is mighty" and that it will prevail.

Providence, Aug. 23, 1837.

MR. WM. LLOYD GARRISON:

My Dear Sir,—I seize a leisure moment, to send you a short account of an anti-slavery meeting which has been holden in the town of Newport for the two days last past.

To you it may appear strange, after the treatment which the abolitionists experienced in Newport at the time when an attempt was made in the legislature of the state, convened in that town, to pass an act making it penal for the discussion and dissemination of anti-slavery principles, that a meeting of the State Anti-Slavery Society has been holden in the state house at Newport.

But a change has come over the spirit of the politician's dream. Office and emolument may peradventure depend upon the suffrages of abolitionists—so the dissolution of the union, the insurrection of the slaves, the *implied* political compact, the biblical authority, and all other arguments against negro emancipation, which, in the absence of mental resources, have been maintained by brutal violence, are merged in oblivion, since the final triumph of the cause is made sure by gathering hosts. The clamorous demagogue, the recreant priest, the miserable mobocrat, do not find their discomfiture in being in the *wrong*, but in being in the *minority*. At Newport, the audiences were numerous, and made up of the most respectable portions of the community. The meetings were ably addressed by Rev. Amos A. Phelps of Boston, Rev. Charles T. Torrey of Providence, and H. B. Stanton of New-York.

American slavery was defined to be the destruction of those distinctive peculiarities that God has put upon man, by ranking him with things. Its doom was to be found in the enlightened and regenerated opinion of the civilized world, that shall make MERCHANDIZE IN MAN synonymous with PIRACY and MURDER.

The annexation of Texas to the Union receives, as it should every where, *now*, prominent attention. The origin of the rebellion—the worthlessness of Texan character—the determination of the south—the treachery of government—and the inevitable consequences of admitting Texas to the Union, were among the topics urged why, at this time, the people, without reference to sect or party, should rush to the rescue of our country from so horrible a calamity as the annexation of Texas would prove.

The audience, throughout, gave the closest attention, and among them were several slaveholders. Newport, you are aware, at this season of the year, is a favorite resort for people from the south, although not one half of the usual number are there this season.

An impression, favorable to the elevation of the colored race, has been made in Newport, that can never be effaced.

Subjoined are the resolutions passed by the society with perfect unanimity.

Yours, truly, C.

MORAL CHARACTER OF SLAVEHOLDING.

Resolved, That slaveholding is, in all cases, a sin against God, and a violation of the rights of man, which deserves more than any other to be branded as a public immorality.

RESPONSIBILITY OF CHRISTIANS.

Resolved, That the professed christians of the free states are responsible for the continued existence of the system of slaveholding in the southern states of this Union.

TEXAS.

1. *Resolved*, That the desire to extend and perpetuate slavery, and the gratification of the avarice of unprincipled land speculators are the great motives which induce any in our country to advocate the annexation of Texas to this Union.

2. *Resolved*, That the attempt now making to annex Texas to this republic is a violation of our national faith, which may involve us in a war with Mexico, and would cover us with deserved infamy in the view of the civilized and christian world.

And whereas, the further extension of the slave system would give the southern states a predominant power in our national councils—jeopard the liberty of speech and of the press—defer the termination of slavery many years—and destroy the hope of breaking the chains of the slave by moral means—Therefore,

3. *Resolved*, That every lover of our social, political and religious institutions, is called upon to meet every effort to make Texas an integral part of this Union, with prompt, stern and unwavering resistance.

DISTRICT OF COLUMBIA.

Resolved, That slavery in the district of Columbia demands imperatively vigorous and untiring effort, on the part of the people, for its immediate and entire extinction.

Resolved, That the thanks of this society be presented to the sheriff of the county of Newport, for the use of the state house, and for his kind attention.

Preaching.—An elderly minister says, that when he entered the ministry, some thirty years ago, it was the custom to preach religion; now it is all rum and niggers.

Well, what of it.

If rum is the cause of men neglecting religion and the social duties, and if slaveholding is the cause of irreligion, ought not the ministers of a religion which teaches temperance and mercy, to preach against them?

Answer us that.

A good Dog.—A fellow in New-York the other night broke into a dwelling house, and robbed it of a considerable amount of clothing and cash: but just as he was about to make his egress, he was attacked by a large dog, who drove him into a room and detained him until the family were alarmed by the barking of the animal, and the thief secured.

New-Orleans, Aug. 10.—A slave was found concealed in the hold of the ship Citizen, a few days since at the S. W. Bar. The vessel was loaded with tobacco, behind some hogsheads of which he was hidden. It is usual to examine, before leaving the Balize, for persons who endeavor clandestinely to help themselves to a passage, 'scot free.' It was during this process on board the Citizen that the boy was discovered, *dead*—life having become extinct but a few moments before. Do slaves desire their liberty?

Effects of the Pressure.—Many have supposed, that the pecuniary pressure, connected as it is with slavery, would have the effect of opening the eyes of our merchants to the commercial bearings of the system, and making them less bitter against those who are planning its overthrow. We are not aware, however, that such has been its influence, to any great extent. And the explanation probably is, that the southern debtors, who cannot pay, are giving security to their northern creditors in mortgages of plantations and slaves. Every merchant or manufacturer, therefore, who has southern debts to collect, becomes more anxious than ever, to keep all quiet, and prevent any agitation, that will hazard the stability of commercial arrangements, until *their debts are collected.—Emancipator.*

"Birds of a Feather."—The Orleans Republican states that Judge Birdsall, of Western New-York, has become a citizen of Texas. He strangely abandoned a young and amiable family last winter, as president Houston had done before him.

Durable Road.—The road made by Appius, the censor, from Rome to Terracina, and afterwards continued to Brundusium, is still, after twenty-three centuries, one of the most remarkable monuments of Roman power and greatness.

Wheat.—The Ohio papers predict that wheat will soon be down to at most 70 cents a bushel in that state, notwithstanding speculators have been contracting for the new crop at $1. If such should prove the fact, the *bite* will be in the right place this time.

The Difference.—In *America*, it is a question whether the advocates of liberty shall not be put down by law. In *France*, the government patronizes their efforts! How is this? *France* more free than the *United States?*

France.—In the chamber of deputies, count Mole has declared that the ministers have under consideration a measure for abolishing slavery in the French colonies, which will be ready by next session.

New-Orleans. It is said that the yellow fever in New-Orleans is on the increase, both in extent and malignity. The deaths are from fifty to seventy-five a day. At the last advices many strangers had arrived in the city.

A club of young men is formed in New-Orleans to render aid to destitute persons attacked with the prevailing fever. The city council has also appropriated $2000 toward furnishing this class with medicine and attendance.

The Western Christian Advocate says—Rev. J. B. Finley is preparing a history of the Wyandot Indians. This will not be the work of a mere book-maker, who receives his information from doubtful sources, or by second hand transmission. The original sources of information will be resorted to, and the reader may expect to see in the forth-coming work, *a picture of things as they are.*

Mr. Adams presented *one hundred and seventeen* petitions against the annexation of Texas, on Monday the 18th inst. in the house of representatives.

An immense chandelier has been placed in the new circus at Philadelphia, which emits two thousand five hundred lights. It is fed by gas, consuming a thousand feet per hour.

Specie.—On the 6th inst. one hundred and ten thousand dollars arrived at New-Orleans, to sundry individuals, in specie, from Mexico.

A Dreadful Gale.—There was a furious hurricane at Apalachicola on the 7th inst. The tide rose from ten to fifteen feet, and completely deluged the town—buildings were blown down, and property destroyed to the value of upwards of two hundred thousand dollars. Some of the vessels were driven up into the public streets.

There is now a fine sloop of war building at the navy yard in Charlestown—of a beautiful model and of a size larger than any at present in the service by upwards of a hundred tons. She will mount twenty four guns, and will be called the Cyane.

REMITTANCES.

E. Wells, J.C.Davis, P.D.Blodgett, J.Titcomb, O.Pillsbury, L.Tracy, J.A.Richardson, A.Barrows, S.W.Abbot, J.Boyd, F.Wallace, J.Ireland, J.Wilson, T.Batchelder, S.W.Balch, N.McCoy,jr., G. Shedd, T.M.Hanson, J.Burns, W.Osborne, J.Ham, W.Russell, J.Jackson, S.Clark, T.R.Clement, A. Jackson, J.Eastman,jr., S.U.Dearborn, D.L.Osgood, W.Graham, J.Hough, J.Fuller, J.Bean, J. C. Baker, D.K.Foster, J.Dolt, T.Sanborn, A.S.Currier, Scripture & Ames, J.G.Pike, F.Dodge, A.I. Sawyer, W.Odlin, C.Odiorne, T.D.P.Stone, H. Shute, A.Rollins, N.Stone, A.Woolson, L. Cushman, H.Atkinson, W.Newell, A.T.Nute, D.Sawyer, L. Cooper, S.Littlefield, H.Sleeper, C.G.Smith, E. Clifford, R.W.Moore, A.T.Foss, J.Lane, T.Bond, B.Abbott, C.Boutelle. $1 each.

From Portland, Me., $5—P.G.Mason, $5—N. Lord, $3—M.H.Morey, J.Jarmer, A.Folsom, J.B. Abbot, J.C.Locke, $2 each—A.Berry, $1,25—S. Gray, M.Simonds, S.Simpson, 50cts each.

Young Men's State Total Abstinence Union.

At a meeting of the Executive Committee of the New-Hampshire Young Men's Total Abstinence Union in Concord, Sept. 23, it was *voted* that the next semi-annual Convention *be held on Thursday the 7th of November next;* and that the several Total Abstinence Societies throughout the State be requested to send two or more delegates to said Convention.—The Rev. Mr. Bouton of Concord is appointed to deliver an address during the session of the Convention.

☞ HOPKINTON is recommended as the place of meeting—to be definitely settled hereafter.

By order of Ex. Committee,
JOHN P. JOHNSON, *Sec'y.*

N. B. Papers throughout the State are requested to give the above a few insertions.

Concord, Sept. 26, 1837.

County Meeting at Lyme.

The Grafton County Anti-slavery Society will meet at Lyme, on Tuesday the 10th of October next, at ten o'clock in the morning, in the Congregational meeting-house. Abolitionists in the county are solemnly reminded of their DUTY to attend the meeting. Let there be a turning out, that shall look like an actual "remembering of those in bonds"—and let every professed abolitionist remember, that while this cause lingers, his brethren *pine and perish in bondage.* Up then, IN THE NAME OF GOD. Brethren out of the county and out of the state—brethren especially from *the* FREE STATE on whose border we meet, are urgently invited to be present.

Faithful friends from abroad are expected to address the meeting.

By order of the Ex. Com.
T. K. BLAISDELL, *Rec. Sec.*

Feathers.

LIVE GEESE and RUSSIA FEATHERS, for sale cheap, by GEO. HUTCHINS.
Sept. 23—3m.

For Sale or to Let.

A Large and commodious STORE, situated in Chichester, on the Parade, so called; a place, it is believed, where a person of regular and industrious habits might receive a generous patronage, in the sale of English and West India Goods. Apply to the subscriber living in said Chichester. D. K. FOSTER.
Chichester, Sept. 20, 1837.

New Goods.

JUST RECEIVED at No. 3 WILLIAMS' BLOCK, a prime assortment of FALL GOODS, viz:

Flannels, Sattinets, Cassimeres, and Broadcloths of different colors and qualities, cheap; Camlets; English and French Merino; Crape Camlets; Printed Merino and Flannels; Rose Blankets; Cotton and Silk Hdkfs. do. Shawls; American, English and French Prints, new styles; Cotton and Worsted Hose; Ginghams; Colrd. and White Cambrics; Cotton Flannel; Drillings and Sleeve Linings; bleached and unbleached Sheeting and Shirtings, *cheap enough.* Cotton Warp; glazed Wadding and Batting; Strafford and W. S. Lake SHEETINGS by the bale VERY CHEAP.

—ALSO—

7 by 9 & 8 by 10 GLASS; NAILS; with many other articles of HARD WARE.

OILS & PAINTS.

Children's and Women's SHOES of various kinds and qualities; thick BOOTS.

—ALSO—

Souchong and Young Hyson TEAS; W. I. & Java COFFEE; Saleratus; Raisins and Figs. New-Orleans, Portorico and Havanna SUGARS; Philadelphia Loaf do. New-Orleans, Surinam, Havanna, Portorico and Sugar House MOLASSES; Cod Fish; Mackerel; Tongues & Sounds; Halibut Fins; Salt Pork; &c. &c.

Gentlemen and Ladies call and see for yourselves at No. 3 Williams' Block.

MOSES CHAMBERLAIN.
Sept. 6, 1837.

For Sale at this Office.

ADAMS' Fourth of July Oration, Price twenty five cents.

ANTI-SLAVERY ALMANACS for 1838—by the hundred, dozen, or single.

Dr. S. C. HEWETT'S STRENGTHENING PLASTER, or SALVE. Price 50 cents.

POETRY.

For the Herald of Freedom.

The following lines were written in answer to a letter which I received from a gentleman of Dorchester meadows, in which he calls the wrongs of slavery *fancied wrongs*, and its abolition *doubtful good*, and in which he had contended there was equity in the system of slavery. C. W.

What! justice dwell with men-thieves! I disdain
A thought so infamous. The lust of gain
Their callous, frigid souls alone can warm;
E'en orphan's tears and cries cannot disarm
Their lust of gold. The dearest earthly ties
They reckless sever, for the glittering prize.
You talk of *fancied ills* we would redress;
Look in that father's face, see keen distress
Depicted there. Hark! hear his partner's wail
Of anguish borne upon the rising gale.
The son with lamentation wrings his hands—
Exposed to auction sale the father stands.
The hammer falls—gone! says the auctioneer,
And from his weeping friends the father disappears.
Is there no woe in scenes like these, I ask?
All *fancied wrong* no *real misery* here!
And would the consummation of our task
Cause only *fancied wrongs* to disappear?
Give back that husband to his weeping wife;
Give back that father to his son's embrace;
Is there no real good in causing life
And hope and joy to flush the woe-clad face?
Let thy cold frigid soul the scene survey;
Let thy deaf ear the wail of misery hear;
See weeping friends now take a farewell gaze
Of all on earth they did esteem most dear.
Of *fancied wrongs* I pray you do not prate;
Mock not the scene sacred to grief severe;
Go spit your venom;—freedom's friends berate;
But do not interrupt the falling tear,
Sing of your "bless'd Union," bought with chains,
And all the countless wrongs that slavery brings;
Then cry, may despotism hold its reign
O'er *freemen* whom "mob laws" have changed to *things*.
But don't intrude on scenes sacred to grief,
Your soul unfeeling would a jargon ring;
Be whist! let mis'ry seek in tears relief—
Here on this sacred spot of *fancied* wrongs don't sing.
Devoid of human feelings must he be,
Whose sympathies all cluster round the thief,
Who in domestic slavery cannot see
No cruel wrongs loud calling for relief.
And he who says the slave's best good requires
Him still to wear the chain—blind man must be,
Wilfully ignorant of those strong desires
That prompt the slave to *Canada to flee*.
And who shall be the judge what his best good
Requires, who's stripp'd of all the rights of men?
The robber and his allies!—he whose bread
Is pending on the issue—he who when
His chains shall break, his *merchandize* will lose,
Shall he be *judge*? don't common sense abuse!!

The English Peasant.

BY WILLIAM HOWITT.

[We are often told that the slave at the south is in as good a condition as the free laborers of the north. The same foolish and wicked sentiment was often uttered in opposition to British abolitionists by the planters abroad and the planters' friends at home. It was this sentiment which called forth the following beautiful effusion.—*Ed. Herald.*

The land for me, the land for me,
Where every living soul is free;
Where winter may come, where storms may rave,
But the tyrant dare not bring his slave.

I should hate to dwell in a summer land
Where flowers spring up on every hand,
Where the breeze is glad, the heavens are fair,
And the taint of blood is every where.

I saw a peasant sit at his door,
When his weekly toil in the field was o'er;
He sat on the bench which his grandsire made,
He sat in his father's walnut shade.

'Twas the golden hour of an April morn,
Lightly the lark sprung from the corn;
The blossoming trees shone purely white
And the young leaves quivered in the light.

The Sabbath bells with a holy glee,
Were ringing o'er woodland, heath and lea,
'Twas a season where living influence ran
Through air, through earth, and the heart of man.

No feeble joy was that peasant's lot,
As his children gambolled before his cot,
And archly mimicked the toils and cares
Which coming life shall make truly theirs.

But their mother, with breakfast-call, anon
Came forth and their merry masque was gone.
'Twas a beautiful sight, as, meekly still,
They sat in their joy on the cottage sill.

And is this the man, thou vaunting knave,
Thou hast dared compare with the weeping slave?
Away! find *one* slave in the world to cope
With him in his heart, his home and his hope.

He is not in thy land of sin and pain,
Scarred with the lash and cramped with the chain,
In thy burning clime where the heart is cold,
And MAN, like the beast, is bought and sold.

He is not in the east in his gorgeous halls,
Where the servile crowd before him falls,
Till the bow-string comes, in an hour of wrath,
And he vanishes from the tyrant's path.

But ah, thou slanderer false and vile,
Dare but to cross that garden stile,
Dare but to touch that lowly thatch,
Dare but to force that peasant's latch,—

And thy craven soul shall wildly quake,—
At that thunder peal that deed shall wake,
And myriad tongues of fire shall sound
As if every stone cried from the ground.

Very good—we rejoice to record it. "Congress, so far as the house is concerned, has stopped selling ardent spirits in the capitol." This is glory enough for the Marlboro' seed ... the 4th of July." So says the Boston Advocate.

MISCELLANY.

Nancy's Escape from Slavery.

The following interesting account of the escape of a female slave is taken from the Emancipator. It is a letter from H. Wilson, an agent of the American Anti-Slavery Society in Upper Canada, to the editor of that paper.

TORONTO, U. C., Aug. 23d, 1837.

Dear Brother Leavitt,—Suffer me to apprise your numerous readers of a few thrilling facts of recent occurrence, which serve to develope, on the one hand, sympathy, generosity and quenchless love of liberty, and on the other, slaveholding chivalry, hypocrisy and meanness.

I have just taken the following statement from the lips of Mr. William Miller, who was discharged last Friday evening from the service of Mr. Hawley, Inn-keeper at the Niagara Falls, N. Y., for the enormous offence of having assisted a young lady from Missouri across into Canada, the place of her destination, at her own earnest request.

On Wednesday last about noon, the cars from Buffalo brought to the falls a slaveholder by the name of Cox, (cashier of a bank at St. Louis) his wife and a servant girl, about 17 years of age, named Nancy. They put up at the Cataract, kept by Mr. Hawley. After dinner, Mrs. Cox gave Nancy some work to perform at pressing and folding up wrinkled garments, as she was going out, and told her if she did not do it well by the time she returned, she would give her a good boxing. When Cox and his wife had left to gaze upon the wonders of nature, Nancy was called to her dinner. While sitting alone at the table, a servant, (one of liberty's children) whispering in her ear, asked her if she was a slave—if she knew where she was, and if she wanted her freedom. He found her in a very interesting state of mind, needing no persuasion, but a little instruction and advice respecting the blessed boon she could have by a very slight degree of locomotion to the north. She told the servant that her master was very cruel, and that her mistress was worse than he—that she had had an opportunity of getting away from them at Philadelphia and New-York, but feared to attempt it in either of those places.—That they had threatened to flog her when they got to the Falls, and that she wanted to leave them and get into Canada, which had been her intention for some time. The little band of colored Americans put their mischievous heads together and consulted for the best interests of the sighing captive. They thought best to put her over immediately while her master and mistress were gazing upon the falls. She left the house and hastened down to the ferry, one of the servants accompanying her, not only to the ferry, but to the house of the head servant, Mr. Miller, on the Canada side, where she tarried for the night. So strong was her love of freedom that the sublime cataract which at this time caught the eye and absorbed the swelling emotions of Cox and his lady as they stood elevated upon Goat Island, afforded no charms for her. Her generous guide returned and resumed his task. Cox and his lady returned also about tea time from their delightful promenade—could see nothing of Nancy, but manifested no uneasiness till after supper. Mrs. C. called for Nancy, who was not to be found. Cox looked around—inquired for her, and presently discovered that her trunk was missing. He now began to storm. Said he, "my girl is gone, and some infernal scoundrel has taken her off, for I know that she could not have carried her trunk away."

He then inquired of Hawley if she could have crossed at the ferry, and wondered if the ferryman would take her over. "O yes," said H., "he takes over all that comes." But said C., "he would not carry her over if charged not to." "O no," said H. "the ferryman is one of the finest men in the place, I'll engage that he'll not carry her across if you describe her to him and charge him not to do so."

Night was now drawing on. Hawley sent to the ferryman—described the girl, and requested him not to carry her over if she came along. "Why," said the ferryman, "I carried over just such a girl about two hours by the sun." Word came back that she had crossed. Cox repeated, that some infernal scoundrel had taken her off, for, said he, "she was so attached to her mistress, and her mistress to her, she never would have left her, and then if she had gone off of her own accord, she would have taken something; for she had it in her power to have taken a thousand dollars of my money, but I have looked over every thing and find she has taken nothing."

Next morning searching for her was renewed. Cox crossed over to the Clifton house (Canada side) and inquired for his servant girl, who had left him—said he cared nothing about her, and would not go ten steps after her; but that she had taken two valuable silk dresses of her mistress. This he told the keeper of the Clifton house, and he stated the same to his barber as a reason why they were hunting for her. He sympathised deeply with C., and even the services of his wife were readily engaged in favor of the slave hunter. She went immediately to the house of Miller, a mile above, with a lie in her mouth—entered rudely, as Mrs. M. states, without knocking, and not seeing the girl, pretended that she wanted to hire a chambermaid. She had understood that there was a colored girl with her wanting employment. Fortunately the girl she wanted to hire had left at 3 o'clock that morning with Mr. Miller for Niagara, which place they reached on foot, 14 miles distant, before 8 o'clock. Mrs. M. informed her that a girl had been there, and she then asked when she had left—how she had left, and where she had gone. Mrs. M. told her she had gone that morning to Niagara. This soon reached the ear of Cox, who started immediately for Niagara, and was there at 1 o'clock, and took the steamboat Transit for Toronto at 2, supposing she might have gone there. Nancy came down to the wharf and took passage on the same boat with her master, and about the same time, ignorant of the fact that she was to have his company across the lake. When under way Cox came to her, not for silk dresses, for he knew she had none, (having left her trunk behind, and but for Miller the poor girl in her anxiety would have left bareheaded,) but to coax and flatter and persuade her back. Conscious that she was shielded by British laws, he was no longer master, but hoping to effect his object, he assumed the attitude of a hypocritical flatterer, and suppliant. He appealed to her sympathies—asked her if she did not want to go back and see her dear mistress, who was grieved to part with her, and her dear mother in Missouri, &c. Said she, "you just want to get me back to St. Louis and burn me alive as you did that poor man* last year. I am now in a free country, and I ask no favors." The captain of the Transit, a generous hearted Englishman, gloried in her firmness and love of liberty, gave her money, and told her not to go back. Cox conversed with him about the matter, but he laughed at his folly of thinking to get her back. To the slave hunter he was a "*miserable comforter*," but to the young heroine a *precious one*, congratulating her and cheering her on her way to Toronto.

She soon landed safe, and disappeared from the view of her silly, confused master, among numerous and warm-hearted friends of liberty and humanity, who gave her a hearty welcome. Cox returned in anger next day to the Falls, accused Miller of getting away his girl, and complained to Hawley, who immediately gratified him by discharging Miller, without consulting him or requiring any proof of misdemeanor on his part. Miller asked H. what he discharged him for. Said he, "I understand that you was the means of decoying off Cox's servant girl, and I am determined not to have a servant about my house that will decoy away the servants of southern gentlemen. It will be the ruin of my house if this goes on: I shan't have a southerner to stop with me, and I shall discharge every servant I have, if I find they have a hand in it, and employ white servants." Miller received his money and asked him if that was all he had against him. "Yes," said H. "I have nothing else against you." "Well," said M. "if I leave merely for that, I consider that I leave your house with *honor*. I wish you to know, that I am not a slaveholder in heart; I am determined not to support slavery, and no other honest-hearted man would." At this time Cox came in and said to Miller exultingly, "that served you just right." "How served me right? Do you think I care any thing about this? I'd as lief be discharged for such a thing as not, and I ask no odds of you or any other man." Samuel Patterson, 2d waiter, learning of M. that he was discharged and for what, said he would work no longer. Said he, "H. may just pay me off and that right quick." He walked up to the bar and said to H. "you have discharged M. on account of that girl's getting away, and you may just pay me off, for I had as much of a hand in it as he had, and if I had a chance I would do just so again to-morrow." So he was discharged. Next, up came John Johnson and E. S.,† confessed that they had a hand in it, demanded a settlement and were paid off. That swept the dining room of its servants. You have these facts as they have been stated to me by Mr. Miller, I have read them to Nancy, and she says they are all correct that relate to her escape. So much for slaveholding at the Niagara Falls.

M. is in this place, out of employment at present, but conscious of the rectitude of his conduct, only regretting that he has no more opportunities to help poor fugitives from oppression and lead them into the light of liberty.

Fugitive emigrants are trooping up from the south and entering the province almost daily. It would astonish you to hear some of them narrate their past sufferings and perils. Nine active young men arrived at Niagara the other day in one company, and several have reached this place very recently. Many have told me that before they started their masters have said they would have them back in case they ran away, if they went to hell after them. They get some knowledge of Canada while in bondage, but are often told that it is a cold, barren country, where they will starve and freeze to death. This does not discourage them, for they know that lying is in perfect keeping with slaveholding. They find Canada to be a fine country, the climate mild, and the productions of the earth and the waters abundant. A more healthy, athletic, cheerful-minded people than they are not to be found in the province. They are remarkably grateful for their deliverance, and equally joyful at the deliverance of others. While yet in bondage, they hear their masters curse the abolitionists; and having good sense they infer that such only as they denounce and curse are their friends.

The idea that the efforts of abolitionists tend to rivet the fetters of the slaves and render their condition worse is false. I am bold to say it, having the best of testimony, that of the fugitives from various parts of the south. I have conversed with thousands of colored people in Canada and the United States during the past year, and they know no true-hearted friends who are not abolitionists. They have discernment enough to perceive that the love of abolitionists is generally different from that of their opponents. True, it is not strong enough to thrust them off 4,000 miles from the graves of their sires, and the land of their nativity, but it melts off their chains and twines around their hearts, and welcomes them to the soil they long have maintained with their sweat and tears and blood, and greets them as brethren. With this they are satisfied. Yours for the suffering,

H. WILSON.

* Nancy witnessed the burning of the poor negro last year at St. Louis—says it was done a short distance from the house where she lived, and that she saw it from the window. He begged to be shot.—The colored people insisted on having him shot to put him out of misery, for which the whites turned and cursed them.

† He has not been out of slavery long, and it may bring him into difficulty to have his full name published.

The Wheeling Times of Tuesday, last week, says that the Ohio river was then in good navigable condition. There was a shade of improvement visible in business, particularly in forwarding. Freights to Louisville reduced to 40 cents; to Cincinnati, 25 cents; to Baltimore, $1 25. Flour of the new crop, best brands, $5 50; wheat, 75 cents per bushel.

From the Portsmouth Journal.

Texas.

Messrs. Editors,—You will confer a favor on your readers, and I apprehend on the community at large, by publishing the following extract from the constitution of Texas, with the subjoined remarks upon it from the Salem Register.

"Section 9. All persons of color who are slaves for life previous to their emigration to Texas, and who are now held in bondage, shall remain in the like state of servitude, provided the said slave shall be the bona fide property of the person so holding said slave aforesaid. Congress shall pass no laws to prohibit emigrants from the United States of America from bringing their slaves into the republic with them, and holding them by the same tenure by which such slaves were held in the United States; *nor shall congress have power to emancipate slaves; nor shall any slave holder be allowed to emancipate his or her slave or slaves without the consent of congress*, unless he or she shall send his or her slave or slaves without the limits of the republic. No free person of African descent, either in whole or in part, shall be permitted to reside permanently in the republic, without the consent of congress, and the importation or admission of Africans or negroes into the republic, excepting from the United States of America, is forever prohibited and declared to be piracy."

"Section 10. All persons (*Africans, the descendants of Africans, and Indians excepted*) who are residing in Texas on the day of the declaration of independence, shall be considered citizens of the republic, and entitled to all the privileges of such."

This is a fine specimen of the modesty and virtue of the 'young sister,' who is offering us her hand! In the clear daylight of the 19th century, she has the effrontery, in defiance of the moral sense of almost the whole civilized world, to engrave in capitals over the portals of her halls of legislation: "CONGRESS SHALL HAVE NO POWER TO EMANCIPATE SLAVES:" and to cap the climax of her insolence, she solicits a union of affection and interests with the free states of this republic! She raised the standard of rebellion against her mother Mexico solely that she might trample under her feet a portion of mankind, and riot in their sweat and blood. She has never been able to show a shadow of grievance or justifiable cause for her revolt. The lust of avarice tyranny and ambition, is the only apparent motive for her treacherous and rebellious conduct.

Is it not apparent to the eye of common sense that we cannot admit this '*young sister*' into our confederacy without violating the comity of nations towards Mexico, and endorsing the bill of her abominations before high heaven and giving countenance to a procedure, which would justly expose us to the scorn and contempt of the enlightened and virtuous of the present, and all future generations? Besides, by such an unwise and unjust measure we should unquestionably produce a rupture in our friendly relations with Mexico, and bring on a disastrous war. And, if Mexico should be base enough to follow our example, and suffer her citizens to enter our territory, and stir up a rebellion of our slaves, who can imagine the extent of evil that would be likely to ensue? It would take but a little matter to kindle a fire among the combustibles of the south, and if it should once break out, there is not water enough in the Atlantic to extinguish it. If I do not greatly misjudge, instead of the favorite institutson of the south being perpetuated by the admission of Texas into the Union, it would be hastened to a bloody termination. The greater the mass of combustibles, the greater the danger of ignition, and greater the difficulty of arresting its progress, or quenching it till the whole is consumed. I marvel that southern men should dream that their security will be promoted by an increase of slave population. From this source Jefferson apprehended their greatest danger. But they seem to be willing to run any hazard, if thereby they can obtain the preponderance of political power. Now is the time for the free states to arise in all their strength, and by a united effort prevent the admission of Texas to the Union.

George Wood, Esq. of this city, Samuel L. Hopkins, Esq. of Geneva, and Chancellor Kent of this city, have each given a written opinion, that the General Assembly of the Presbyterian Church, exscinding the Synods of Utica, Genesee, Geneva, and the Western Reserve, and the 3d Presbytery of Philadelphia, are irregular, illegal, null and void, and that the exscinded bodies are still component parts of the presbyterian church. These opinions are published at length in the New York Observer of to-day.

N. Y. Jour. of Com.

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